

¹⁰
It is considered much safer to In the Eyes of the Ancestors

621
[272]
[578]
[491] drink in a bar on one's own side, but those men who pride themselves on being widely respected brag that they can drink on either side without becoming involved in a fight. When people must pass to the other side of town, they prefer walking on the Pan-American Highway, a socially neutral network, to passing through the streets of the opposite division, where their presence arouses curiosity and comments, such as "He must be looking for a lover!"

632
621 *The colonias.* The six colonias (Table 1) are populations of Indians who have moved from the center to take advantage of the lands granted under the ejido program of 1937 and "foreign Indians" who were formerly workers on the expropriated plantations. The Indians distinguish the close-lying settlements, or *barrios*, of Yetawitz, Pathuitz, B'ochib'al, and Te'tikil from the remaining colonias listed in the census (Table 1). The populations of the barrios are more closely identified with the center since they are closer to it and there is a higher proportion of migrants from the parent group. They are linked to the side of the dual division to which they are most closely situated. Marriages can be contracted between members of the two settlements, and house lots can be acquired by residents of the town in the barrio with which they are associated. An exception was made to the association on the basis of proximity in the case of Te'tikil, which lies nearer to Alannantik but was linked with Ahk'olnantik in order to balance the population ratios at the time of its settlement. Police are appointed from these colonias and serve in the local *cabildo*, or town hall, along with other police from the center. The colonias of San Vicente and San Caralampio are farther away, and the rural judge and police appointed to these populations appear only once a week and during ceremonies in the local cabildo. The foreign Indians of San Vicente, who migrated from Chanal, and of Yetawitz, who came from Huistán to work in the finca of San Nicolás before acquiring ejido lands, are discriminated against in the local political organization. Their representatives never reach the high positions of president and first or second judge.

• [167]
[609]

Ranchos and rancherías. The populations of these small settlements have only the most formal kind of social, economic, and political

591 has not inherited land. The other family living in a borrowed
592 home is a young couple that married without their parents' ap-
423 proval. They eloped and established themselves on the edge of
426 town, in an empty old hut, whose owner does not demand payment.
"Borrowings" are temporary arrangements, and as a form of resi-
[583] dence, very unstable. Young couples who decide to elope leave
town to reside at Colonia del Puerto. We know of two cases which
followed this custom. But if they do not leave town, they try
to move to a house on the edge of town. From these two cases, we
can assume that borrowing is due to economic reasons (poverty of
a family who cannot afford to buy a house), or as a consequence
of deviant behavior (in the case we have, the husband was an
orphan and parental sponsorship by the wife's parents was denied
because they disapproved of the marriage).

361 The edge of town is a refuge area for people who in one
156 way or another "do not belong" to the community. Social deviants,
167 like the young couple mentioned above, tend to move to the town
boundaries. Recent migrants from other villages also live on the
edges. Two complete blocks on the southern boundary of town are
inhabited by a large extended patrilocal family which originated
from a Chamula Indian who was a peon on a nearby finca until the
agrarian revolution. After he became free, he migrated to the
village and married a local Indian woman.

125 The above discussion covers all the cases for which we
had sample data. We have, however, information on other cases
which could not be counted in the statistics because they were
part of life histories or concerned individuals who do not live in